

THE CHIFFONIER.

by W. W. STORY. I am a poor Chiffonier! I seek what others cast away! In refuse heaps the world throws by, Despised by man, my trade I ply; And off I take them o'er and o'er, And fragrant broken, stained, and torn, I gather up, and make my store Of things that dogs and beggars scorn. I am the poor Chiffonier!

THE FRIENDSHIP OF BROTHERS AND SISTERS.

BY REV. W. R. ALGER. Two of the most distinguished in the long roll of eminent astronomers are a brother and sister—Sir William and Caroline Herschel. The story of their united labors—how, for thousands of nights, side by side they sat, and watched, and calculated, and wrote—one sweeping the telescopic heavens, the other assisting and noting down the results—how with one spirit and one interest they grew old together, and illustrious together—their several achievements both at home and in observatories on strange shores to which they voyaged, always associated—with what affectionate care she trained the favorite nephew who was to surpass in still more efficient brightness the star-linked name of Herschel—the story of all this is full of attractiveness, and forms one of the warm and poetic episodes in the high old annals of science.

The union of John Aiken and his sister Letitia, afterwards Mrs. Barbauld, in life, tastes, labors, was uncommonly close and complete. The narrative of it, so warm, substantial, and healthy was it, leaves a pleasing and invigorating influence on the sympathies of those who read it. While Mrs. Barbauld was tarrying at Geneva, her brother addressed a letter in verse to her:— "Yet one dearer wish struggles in my breast, And paints one darling object in my view, How many years have whirled their rapid course, Since we, so close united, from one honored source, In fond affection as in blood allied, Have wandered devious from each other's side; Allowed to catch a moment's transient view, Scarce long enough to think the vision true! O then, while yet some rest of life remains, While transport yet can swell the beating veins, While sweet remembrance keeps her wonted zeal, And any still maintains some genial heat, When evening bids each seek his cot, Once let us meet again to part no more."

The evening came. In the village of Stowa, Newton, they spent the last twenty years of their lives in the close neighborhood which admitted of the daily, almost hourly, interchanges of hand and heart.

There was a friendship of great strength between Goethe and his sister Cornelia. She was only a year younger than her brother, his companion in plays, lessons, and trials, bound to him by the closest ties and innumerable associations. While she was yet in the cradle he prepared dolls and amusements for her, and was very jealous of all who came between them. They grew up in such union that, as he afterwards said, they might have been taken for twins. The sternness of their father drove them into the more confiding sympathy.

When he became a young man, and was accustomed to make frequent excursions, he says:—"I was again directed towards home, and that by a magnet which attracted me strongly at all times: it was my sister." Cornelia had superior endowments of mind, great force and truth of character, but she keenly felt her want of beauty, "a want richly compensated by the unbounded confidence and love borne to her by all her female friends." And yet, Goethe says, "When my connection with Gretchen was torn asunder, my sister consoled me the more warmly because she felt the secret satisfaction of having got rid of a rival; and I, too, could not but feel a great pleasure when she did me the justice to assure me that I was the only one who truly loved, understood, and esteemed her."

At twenty Cornelia was married to one of Goethe's intimate friends, Schlosser, and in four years she died. In one of her brother's frequent allusions to her, this striking trait is recorded:—"Her eyes were not the finest I have ever seen, but the deepest, behind which you expected the most meaning; and when they expressed any affection, any love, their glance was without its equal." In his autobiography, written long after her death, he says:—"As I lost this beloved, incomprehensible being but too early, I felt indomitable enough to picture her excellence to myself, and so there arose within me the conception of a poetic world, in which it might have been possible to exhibit her individuality; no other form could be thought of for it than that of the Richardsonian romance. But the tumult of the world called me away from this beautiful and pious design, as it has from so many others, and nothing now remains for me but to call up for a moment that blessed spirit, as if by the aid of a magic mirror."

A relation of a more absorbing character than the foregoing existed between Jacobi and his sister Louisa. "For a long series of years," Steffens writes, "she lived one life with her brother, even ennobling and exalting him by her presence. She took part in all his studies, all his controversies, and changed the still self-communion of the lonely man into a long conversation." There are many accounts of her minute carefulness for him and unwearied devotion to him, given by contemporaries. Some make the picture a little comical from excess of codding, but all agree as to the unflinching and affectionate sincerity of her attachment.

constituted the whole of our lives." Her thoughts were all sentiments. Her elegance, sweetness, imagination, and impassioned sensibility presented a combination of Greek and German genius. "Our principal recreation consisted in walking, side by side, on the great Mall, in the spring on the carpet of primrose, in autumn on beds of withered foliage, in winter on a covering of snow. Young like the primroses, sad like the dry leaves, and pure as the new-fallen snow, there was a harmony between our recreations and ourselves." Lucille first persuaded her brother to write. After he says:—"We undertook works in common; we passed days in mutual consultation in communication to each other what we had done, and what we proposed to do." The lamentation he breathes over her grave when she died in one of the most affecting passages in his long autobiography.

Ernst and Charlotte Schleiermacher were a choice and ever faithful pair of friends. The life and letters of the great preacher, recently published, reveal the full beauty and importance of this relation. Their correspondence is equally filled with the manifestations of varied intelligence and of congenial feeling. Sharing all their experience in affectionate intercourse, or in full and cordial letters, they appeared thus to find their pleasures heightened, their perplexities cleared, their trials alleviated. To this noble divine, so celebrated for his profound scholarship, his enthusiastic piety, his exalted, almost romantic sensibility, and his heroic aims, Charlotte was knit by affinities of character and life even more closely than by those of blood and name.

THE NAMES OF COINS.

At the present time, when the acts of the "International Committee for a uniform currency," now sitting in Paris, excite so much interest in all parts of the world, and particularly in the United States, perhaps a few words in reference to the names of the coins now or formerly in use may be of interest.

The American dollar is derived from the German "thaler" (literally, "Valley piece," the first thalers having been coined in Gochimsthal, in Bohemia, where there are extensive silver mines). The same name is also used in Sweden and Denmark, where the unit of currency is called a rixdale or royal dollar. As for the sign or abbreviation of dollar (\$), authorities are divided as to its origin, but it is generally admitted that \$ was originally written with the S on the U; but for the sake of clarity it was considered to be expedient to change the U to two strokes through the S, which has remained the accepted sign.

The American mill, cent, and dime, the French centime and decime, the Italian centesimo, the South American centavo, are terms derived from the Latin, denoting the thousandth, the hundredth, and the tenth part of the unit of currency. When the Italian cities were at the height of their power in the middle of the sixteenth century, their coins naturally spread over the world, and their names were taken for the coins of many other countries; thus, the word-renowned Florentine florin (in Italian florino, and called from the flower, the lily of Florence, being on the reverse of every coin) was adopted by the French and English, who also give the same name to the German coin gulden—derived from gold money. The Venetian sequin, in Italian zecchino—from zecco, a mint—was adopted by most of the Oriental countries with which the Venetian merchants trafficked.

The Milanese ducat was taken into France and Naples when the armies of these countries overran Milan. The Neapolitan carlino is a small coin, with the head of Charles on it. The Roman scudo—in French—took its name from the shield originally placed on this coin.

Another Italian coin which spread over Europe was the Roman grosso, called in England a groat, in France a gros, in Bremen a grote, and still retained in Prussia and Saxony as a little groat or groschen. The French sou is evidently derived from the Italian solde, or piece with which one can solde or pay one's debts.

The Hanseatic towns also furnished coins, which the mark, so called from the Government seal, that it was of good weight. The schilling of Hamburg was adopted in England, where it is called a shilling, and also by Denmark and Sweden, where they call it a skilling.

Many coins derive their names from the marks or signs, printed on the reverse, and retain the name although the sign may have been dissipated. Thus, a coin which has a crown on the reverse was called an ecu in French, a crown in English. A piece which has a cross on it is called a kreuzer in Germany (from the German word kreuz—a cross); although no sign of a cross can be discovered on the modern kreuzer.

The English "pound" was originally a pound of money; but it has been gradually reduced to its present form, and called a "sovereign," from the sovereign's head being on its face.

In France, during the reign of Louis XVI, there was a coin called a livre, or pound, which the republic adopted as the unit of currency, changing the name to that of franc, which it still retains.

When the Kingdom of Italy, and more recently the Papal States adopted the French system, they retained the old name of lire—in Italian, lira, and made that the unit of currency, so that the franc of France and the lira of Italy are of exactly the same value.

The "Napoleon" or "Louis" of the French is simply a conventional name given by the French to a twenty-franc piece, in the same manner as the Americans call ten-dollar piece an "eagle," and as the Prussians have a "Frederick." The English guinea derived its name from the fact of the gold from which the first guineas were made came from the Guinea Coast. The English farthing is so called from its being the fourth of a penny; the derivation of the Spanish escudo is the same, the escudo being the quarter of a real or royal piece.

The names of the South American coins are mostly of Spanish or Portuguese origin; the peso, or Reru, is a piece that weighs, from peso to weight; the centavo is the hundredth part of the unit of currency, and the rei of Brazil is a royal piece. From the above-mentioned facts it will be seen that the tendency of all nations has been to adopt the coins of other nations; witness the great which travelled from Italy to England, France, and Germany.

coins of one should pass without diminution of value in the territory of each of the others. This proposal was immediately accepted by these countries, and by Rome some time after. It is this arrangement, called in Europe "La Convention Monetaire," which it is proposed to extend so as to make a universal currency. —N. Y. Com. Adv.

Memorial Church to Christopher Columbus.

From the Boston Pilot. The Bahamas form a numerous group of islands, cays, and rocks, lying on the east coast of North America. There are 22 islands, 661 cays, and 2387 rocks. The principal island is New Providence, the chief town and port being Nassau. The population of the Bahamas in 1861 was 35,257, including whites and free colored. The reputation of this island for its salubrity and the charms of its climate, annually attracts to Nassau numbers of invalids from the United States and the British Provinces. The mean temperature during the winter months is 66 deg.

There is no Catholic church in these islands, which, in 1859, were placed by the Holy See under the jurisdiction of the Bishop of Charleston. The Very Rev. Dr. Neillan, V. G., of the Bahamas, is at present soliciting the aims of the faithful to enable him to build a church at Nassau, N. P., which will serve as a memorial church to Christopher Columbus, and afford the Catholics the consolations of a holy religion. The Rev. Doctor has met with much success in his appeal to the generosity of the Catholics in the British Provinces. It is to be hoped he will meet with similar success in Boston.

On the island of St. Salvador the cross was first planted, and there it is said the holy sacrifice of the Mass was first offered. The Catholics of America cannot be forgetful of the blessings which they owe to the Church being established in this country, and we are sure they will aid in this work of true charity.

The following letter has been written to the Very Rev. Doctor Neillan, by the Right Rev. Doctor Lynch, Bishop of Charleston:—

Very Rev. Dear Sir:—I have been much moved by your account of the destitute condition of the Catholics in Nassau, and of the good that may be done by your proposed erecting a small church and parsonage, and that your hopes of aid from your friends in New York and elsewhere may be fully realized. May Almighty God guide and direct you in this work, and may the aid and extension of His Kingdom to those islands which were first discovered by Columbus, and where the cross was first erected by him on American soil, be no longer withheld by the celebration of the Divine mysteries and the ministry of the Catholic Church.

Very respectfully and truly your obedient servant
F. N. LYNCH, D. D.,
Bishop of Charleston.
Charleston, S. C., March 5, 1867.

The Countess and Her Critic.

The Countess de Gasparin has recently published a volume entitled, "By the Seashore: Reveries of a Traveller," of which an English translation has just appeared, which is described as an agreeable sentimental book for the people who like sentiment, and wish to bring it to the seaside with them. The Countess de Gasparin, says one of her critics, "writes well, and the translator has executed his task with care and taste; but what a troublesome thing it must be for a woman to have such a soul! A steamer drives her into rhapsodies, the wind suggests unutterable things, which, nevertheless it takes time to write, are unutterable. The Countess has executed his task with care and taste; but what a troublesome thing it must be for a woman to have such a soul! A steamer drives her into rhapsodies, the wind suggests unutterable things, which, nevertheless it takes time to write, are unutterable. 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